

Project I.D. No. 111

includes Mrs Motoike

NAME: Motoike, Shigenori DATE OF BIRTH: 6/1/1888 PLACE OF BIRTH: TOTTORI
Age: 87 Sex: M Marital Status: M Education: 13 yrs in Japan & 3 yrs in U.S.

PRE-WAR:
Date of arrival in U.S.: 6/1906 Age: 18 M.S. S Port of entry: Victoria Is.
*Occupation/s: 1. Student/School Boy 2. Worker in Doctor's Office 3. Chief Cook *
Place of residence: 1. Oakland, Ca. 2. Stockton, Ca. 3. Linden, Ca.
Religious affiliation: Christian Church
Community organizations/activities: _____

**4. Farmer*

EVACUATION:

Name of assembly center: _____
Name of relocation center: Manzanar
Dispensation of property: Farm-Leased; Appliances-sold Names of bank/s: _____
Jobs held in camp: 1. Night Checker (In charge of making daily reports)
Jobs held outside of camp: _____
Left camp to go to: Linden, California

POST-WAR:

Date returned to West Coast: August 1945
Address/es: 1. Linden, California 2. _____
3. _____
Religious affiliation: Christian Church
Activities: 1. Citizenship Acquisition Organization (Kika-ken Kakutoku Kisei Domei)
If deceased, date, place and age at time of death: _____

Name of interviewer: Heihachiro Takarabe Date: 2/26/75 Place: Stockton, Ca.

Translator: Toshio Kusunoki

Name: Mr. & Mrs. Shigenori Motoike
Age: 87 years old
Date of Birth: 1888
Place of Birth: Tottori Ken
Year of entry into the USA: 1906
Major occupation: Farmer
Relocation camp: Manzanar

Date of Interview: 2/26/75
Place of Interview: Stockton
Interviewer: Rev. Heihachiro Takarabe
Translator: ~~Toshi~~ Kusunoki;
Toshiaki

NAME: Mr. Shigenori Motoike

(Prepared by Mrs. Motoike)

An Interview Follows Separately.

For my husband, Mr. Shigenori Motoike, I would like to answer in the following to the best of my ability in regards to the Issei Oral History questionnaire sheets. The answers are compiled both from what he has told me in the past and from what he remembers now.

Q. Where were you born?

A. Ooshiozu-cho, Yonago-shi, Tottori-ken.

Q. When were you born?

I was born on June 1, 1888. I am eighty-seven (87) years old now. It has been sixty-nine (69) years altogether since I came to the United States. Father of one son and one daughter, and I have two grandchildren. My son runs a fruit ranch in Linden, Stockton.

Q. Do you remember the wars that Japan was involved -- the Sino-Japanese War, and/or Russo-Japanese War, for example?

A. In 1894 when I was in the second grade or so, I remember we had a flag procession to celebrate our victory in the Sino-Japanese war. At the Peace Conference which followed the war, China was pressed to yield Shanghai and Hong Kong to Great Britain, to France, and to Russia for ninety-nine (99) years; those very cities that Japan gave back to China from Spanish rule. Japan vexed at it.

The Russo-Japanese War was around 1904, when I was in the third grade in Jr. High school. As the Russian Baltic-fleet made its way around the southern tip of Africa, passed Singapore, sailed through the Sea of Japan, and finally heading for the final destination of Port Arthur, the Japanese Navy destroyed the Russian fleet with Admiral Togo as the Commander-in-Chief. With the arbitration effort from the U.S., the war ended at that point. It was a total victory for Japan. When the salute-guns roared in the clear, blue sky over the Sea of Japan, I climbed up the Mount

Takao of the Shimane Peninsula, and with a telescope I sighted a dim view of the Japanese fleet in the distance. On the following morning, the flagship Mikasa, the battleship Hatsuse, and a few cruisers anchored off the coast of the Kyuhin Peninsula. Watching them fire the victorious twenty-one-salute shots was just a spectacle. Representing the city of Sakai, the mayor, the school principals, city councilmen, and others got on board the flagship Mikasa to welcome Admiral Togo and the other high-ranking officers, and then they were led to the port at Sakai so as to have a rest at an elementary school in the city. All of us pupils from the elementary and the Jr. high schools of the city celebrated the occasion with a lantern parade at night. Also, fireworks were displayed. The pupils were allowed to visit the battleships offshore.

World War I started in 1914, and the U.S. joined in 1917. At that time I was in Stockton working on a farm raising beans, corns, barley, and others. I remember supplying horses to the military. There were some Japanese people who volunteered to the military and worked on the battleships as cooks or as cargo-shipping personnel.

I was working on a farm in Stockton at the time of the Manchurian Incident as well. Japan tried its best to develop Manchuria that she borrowed from China for ninety-nine (99) years by sending in a lot of immigrant settlers across the sea and constructed railways, encouraged various industries -- agriculture, manufacturing industries, commerce and businesses -- and also built hospitals and schools. Japan made her investment in a wide

range of fields in Manchuria. It was due to the ambition of Russia that the Incident broke out.

Q. Do you remember happy moments and sad moments while in Japan?

A. Athletic meets and excursions while I was in school, celebrating the New Year's Day in best clothe, and visiting shrines with some pocket money on me at the time of festivals . . . those were the happiest times I had. As to sad moments and hard times, I don't remember much.

Q. Do you remember the Great Kanto Earthquake?

Y. I was already in the States then. I remember sending "care" packages to Japan through the Red Cross.

Q. What was your family religion?

A. Our family was on Zen-shu sect. Since people in Japan paid respect to the Shinto god, regardless of their own religion, there was a Shinto altar in every home. Our family did the same. Occasions that we celebrated are the New Year's Day, Kigensetsu (National Foundation Day), Niiname-sai (Labor Thanksgiving Day), spring festival for the sowing, and autumn festival for the harvest. It was customary in autumn to offer the first harvest rice to the Shinto god.

Q. Did you hear about Christianity while you were still in Japan?

A. One day on my way to school -- I walked to school for about two and a half miles everyday -- I saw an English missionary from Yonago-shi pushing her bicycle which had a flat tire on her way. I felt sorry for her. When I was in Jr. high school, I used to go with five (5) or six (6) friends of mine to a Christian church in Yonago-shi to learn English conversation. At that time a missionary from England, Rev. B. B. Buxton was in Matsuye-shi

doing his evangelical work and also teaching English at a Jr. High school there. His colleague, Mr. Welkin was then at a mission-post in Yonago-shi, and for the English lessons he used to make us read the English Bible in turn. The verse 1 of the first chapter of the Gospel according to John: "In the beginning was the Word, the Word was with God. The Word was God," I can not forget that verse. One of my friends, by the name of Mr. Mosa Shinoda, received baptism and later became a minister. Incidentally, it was the time when receiving baptism was quite a difficult thing to do.

Q. When you first came to the U.S. how was your family and the society at large back in Japan?

A. Father was a treasurer of Ooshinozu-cho and owned a lot of farm land. He was an independent farmer at the time. I was the oldest son of the family and had three sisters and remember my grandmother was living with us. Besides that, since my family had housemaids and butlers, it was quite a big family.

As to the Japanese society at that time, it was right after the Russo-Japanese War and the national economy was thriving. Also, the military men were at the height of their prosperity.

Q. How much education did you receive in Japan?

A. Eight (8) years in elementary school, five (5) years in Jr. high school. I also finished English Reader and Grammar Book: VIII (No. 8).

Q. What was your main reason for coming to the U.S.?

A. I came here to study.

Q. When did you leave Japan and land in the U.S.?

A. In June of 1906 I left the port of Kobe. Thirteen (13) days later

I arrived at Victoria Island and changed to another boat from there to come to San Francisco. It was right after the great earthquake hit the city. Houses were all destroyed, fires swept the city, debris and bricks were all over the place. And so there was really nothing left to be seen in the city. It was the time of anti-Japanese sentiments, and I had tomatoes and eggs thrown at me in the streets.

Q. Did you stop over at Hawaii?

A. No.

Q. What kind of people were on board with you?

A. A majority of them were immigrants. There were some white people, too. I came with four (4) friends of mine. A minister was on board, too.

Q. Do you remember the name of the ship?

A. Ten-yo-maru, six thousand (6,000) tons.

Q. What are your memories of the voyage?

A. I practiced English conversation while on the ship.

Q. Before you left Japan, what did you have in mind about the U.S. and also what did you want to do?

A. A great nation, a country of democracy, a Christian country . . . the place where I wanted to study. I also wanted to make some money.

Q. What was your first impression when you landed?

A. I had an impression that it was a civilized country. Another thing that struck my eyes was that there was a whole variety of different races in this country. White people looked to me as very tall, big, and great. Another impression I had was about the material wealth of this country.

Q. Do you recall anything particular at the immigration office?

A. They treated us in a gentleman-like manner.

Q. When you came to the U.S. what did you do first?

A. I entered a class of sixth (6th) graders at a grammar school in Oakland. I became a school boy then and worked for a white family.

Q. What did you think of the way white people treated you?

A. To make me do some work they used to shout at me, "Hey, you!" That made me feel so wretched and miserable that I used to cry in bed at night.

Q. What are some of the sad moments as well as happy moments in those days?

A. I missed my family and my friends back in Japan so much that I often wept by myself. Also, it made me feel helplessly miserable to do the house work which I had never done before. Other than that, I really don't recall much about anything except to say that probably my mind was occupied with my everyday study and with the kind of hope I held for the future.

Q. When would you say it was that you felt settled in the U.S.?

A. In January of 1929, my brother and I bought some land on July 9th that same year, our oldest son was born. Perhaps that was when.

Q. How did you find your wife?

A. I went back to Japan in 1924, and my father helped me find a wife then. It took the form of a so-called arranged marriage, and in our case the arrangement was made with the agreement of both of us as the final step. First of all, our go-between visited the bride's family with betrothal gifts. About a week later we had the traditional Japanese wedding ceremony at my father's house.

The bride was in her kimono, and I in my Western-style suit.

Q. How was the wedding ceremony?

A. Relatives of our families, about thirty (30) of them altogether, came to congratulate us. We had a reception party at the same time. For our honeymoon trip, we went to Matsuye-shi with my mother and brothers, where the San'in-Olympics had been held at that time.

Q. Do you have some memories about the picture marriage?

A. In 1910 or so, the Gentleman's Agreement between Japan and the U.S. was signed which opened the way to the "picture" marriages. Around the time of World-War I I heard there came some seven hundred (700) brides to the States. In those days, as the ships from Japan arrived, the grooms would get on the ships with the pictures of their brides in hand and would look for the right ones that matched the pictures.

Q. Have you experienced any homesickness?

A. For the first few years I missed my parents, brothers and sisters, my friends, and my hometown back in Japan. I missed them so much that I often cried.

Q. What kind of hardships did you experience to get used to the American life?

A. I studied in school and worked for a white family so as to practice the English conversation.

Q. Do you have any experiences of being discriminated and/or humiliated?

A. Migration from Hawaii to the mainland U.S. was banned and our going to school was restricted to only a few schools. Schools were not completely open to us. In Oakland, for example, it was

only Grant school that we could go to. After the passage of the Alien Land bill in 1920 in California, we could not lease any land which made it very difficult for us to work in agricultural field. We helped those Hawaiian-born people obtain their citizenship status and worked on a farm in partnership with them.

Q. How did you learn your English?

A. I studied up to the Reader Book VIII (8) in Jr. high school in Japan. I also used to read the Bible to learn English conversation from the missionary at the Christian church in Yonago-shi. Once in the U.S., I was enrolled there in the sixth grade of Grant school in Oakland and studied there for three (3) years.

Q. How much income did you make in the first few years here?

A. I was a schoolboy the first year and made a dollar-fifty (\$1.50) a day. In the second year I was taking care of medicines at a white physician's office, where they paid me a dollar seventy-five (\$1.75) a day. Then in the third year, I became a chief cook for the white family and was getting paid forty dollars (\$40.00) a month plus room and board.

Q. Did you buy a house? Wasn't there any problems then?

A. When we bought the farm it had a house on it.

Q. What did you use your land for?

A. My brother and I jointly bought an eighty-acre land. It was two-hundred dollars (\$200.00) per acre. We used it for farming.

Q. Did any organizations help you at the time of purchasing the land, such as JACL, Kenjin-kai, churches, Japanese Consulate, farm organizations and others?

A. No.

Q. What are your hobbies and favorite pastime activities?

A. I play baseball and used to play pitcher and outfielder. I also played tennis a lot. I won the first prize trophy at a tennis tournament while we were in the Manzanar Camp.

Q. What are some of your reflections on bringing up your children?

A. I was glad to have my successors.

Q. Did you send any of your children to Japan?

A. No. It's best for the children that their parents bring them up.

Q. Do you have memories of W.W. I? Any contributions to it?

A. Around 1910 until 1914, I was farming in the Stockton Delta area. I didn't make any special contributions or anything like that. I was just working on a farm raising beans, corns, barley and other crops that were short at the time of the war. I recall supplying horses to the military.

Q. Do you have any memories of segregated schools and Japanese schools?

A. In 1906, when I came to the U.S., there was a big issue of segregating Japanese pupils in San Francisco. There was a grammar school especially designated for those pupils. Piedmont and Grant schools were of that kind in the Oakland area. In the San Joaquin valley there was a segregated school in a town called that had only Japanese children. That particular school was in operation until after W.W. II and then closed down in a few years after that. As to Japanese schools, almost every Japanese community had one in those days. We built community centers and recruited qualified teachers, and sometimes students from Japan joined the teaching staff. The schools were open every Saturday.

Q. When did you first come in contact with Christianity?

A. As I said earlier, together with friends of mine, some five (5) or six (6) of them, I went to the church in Yonago-shi to learn English conversation. That was when I was in Jr. high school. The missionary from England, by the name of Wilkin, taught us the Bible. Then when I was still studying in Oakland, Rev. B. Buxton came to the U.S. on his way home to England, after retiring from his mission work in Matsuye-shi, Shimane-ken. As he stopped over in Oakland to give us his farewell sermon, I attended that meeting. From that time on I often used to go to church with people like Mr. Yuasa.

Q. What was your experience during the Depression?

A. I was working on a farm in the Stockton Delta. Five (5) of us jointly founded an agricultural cooperative in those years. However, when the depression hit the country after the war, a lot of farmers went bankrupt, which eventually made it extremely difficult for us to collect the loans. The cooperative suffered a big financial loss because of that. In an effort to make up for it, most of us in the cooperative lost some private properties one way or the other. Some farmers had to dump their crops in the river, others abandoned it by just leaving them in the fields, and there were times when we could not collect bills for our sale. All those things in turn made it difficult for me to pay my sharecroppers.

Around the time when I started my farm in the Stockton Delta area, around 1910, Mr. Jinnojo Hayashi opened "Nooen Seinen Dendo Kai (The Evangelical Society for the Agricultural Youth)." As the country's economy boomed due to W.W. I, many Japanese workers

became addicted to the gambling habit and used to lose their money at Chinese gambling houses, which gradually deteriorated the moral standards of the community. Having identified the problem, some Christian youths started a campaign to exterminate the gambling altogether. They were Mr. Takeba, Mr. Suzuki, myself, and some others.

Q. When did you decide to settle down here in the U.S. permanently?

A. It was when I bought the land in Linden in 1929 and when our first son was born in July of the same year.

Q. How were the Japanese treated by the white people before W.W. II?

A. The F.B.I. sent all those people to the internment camp in Topaz who were associated with Kendo Society, JACL, Kenjin-kai, and a Japanese veteran's organization called Kokuryu-kai which was under the directorship of the Japanese government.

Q. How did you feel when you heard of the Pearl Harbor attack?

A. It was a big, shocking news to me, because I never thought they would launch an attack across the Pacific Ocean. The daily news accounts of the war made me feel so uneasy that I prayed to God to calm myself down.

Q. How did you come to know the evacuation notice, and what were you doing at that time?

A. A tall F.B.I. man with a moustache came to our house on his horseback. He put down on his red slip the name, the address, and the age of my father back in Japan. He also wrote down the names, addresses, and the ages of my family including our children. We were then told to complete the enemy alien registration at the post office. When he came, I was putting branches away on my fruit ranch. He told us to go the Manzanar Camp along with some

other people from Linden and French Camp.

Q. How did you feel at the time of evacuation?

A. I at last came to experience for myself how it was to be treated as an enemy alien. I thought it unfair that the Italians and Germans, though they were enemy aliens like us, were not sent to camps. But then, I thought it was not incomprehensible since Japan attacked Hawaii. So I did not bear a grudge against America about it. I thought the action was taken for the safety of Japanese and at the same time to lessen the tension to avoid any trouble within the U.S.

Q. How was it on the day of evacuation?

A. We did the alien registration at the post office. They took three (3) pictures of us and pasted one of them on a pink book. They, also, fingerprinted our right thumbs on it. It had such information written about us as the address, the name, age, height, weight, the hair color, and so forth. On the chest of each of us they tagged a green card with the number of the camp on. As to the belongings we could carry with us, no cutlery was allowed such as knives, scissors, nor Japanese razors. One suitcase under forty (40) pounds was allowed per person. We packed some underwear, dresses for summer and fall seasons, sweaters -- but we did not pack any overcoats -- towels and other toilet items, stockings, toothbrush, colgate, soap, a small hand mirror, safety razor blades, comb, needles, a portable sewing machine, etc.

Our white neighbor who leased my farm from me as we left for the camp took us in his car, along with all the belongings just mentioned, to Manteca station around eleven (11) A.M.

After a light lunch at the station we got on the train. The M.P.'s were on it, and they attended to us. The window shades were pulled down along the way, and so we couldn't see the outside. At Merced we had box lunch for supper, and we slept on the train at night. After breakfast we arrived at Manzanar around ten o'clock (10:00). A roll call was taken there, and my family was assigned to the Block No. 27, the Barracks No. 2. The next day we were given such preventive injections as one against measles and another against chicken-pox. A few days later they gave us a shot against typhoid fever, too. We were then supplied with a black used G.I. overcoat and two pairs of stockings per person. Also while in the camp they supplied us with laundry soap twice a month of so.

Q. How did the white people relate to the Japanese people at the time of evacuation?

A. White farmers did not show any special different attitudes toward us. It looked to me that the Italians were somewhat ridiculing us. But yet, they also came as customers to my auction sale of my passenger car, refrigerator, washing machine and other things that became of no use to us because of the evacuation. Hostilities against us were stronger in the city, and I heard that some grocery stores refused Japanese customers. Night curfew was ordered. There was an incident reported where a boss at a hotel and a night watchman at a gas station were shot to death by a Filipino one night.

Q. Upon leaving for the camp, how did you take care of your house, possessions, business, and so on?

A. One of our white neighbors leased my farm along with the farm equipment I owned such as the caterpillar, conveyer, plow-caterpillar and the horse. As to the tractor and the passenger car I had, I sold them cheaply at the auction. The rent on my farm was agreed at thirty dollars (\$30.00) per acre, which was very cheap, and he sent the money to me in the camp the next spring after the harvest.

Q. How old were your children at the time of evacuation?

A. My son was thirteen (13) and my daughter nine (9).

Q. How did the white churches react to your evacuation?

A. Being a farmer, I did not receive much help from them. I understand churches helped each other among themselves, though. A white man by the name of Ryan or something -- I don't clearly recall now -- who spent some twenty (20) years in Japan in evangelical work, and therefore, spoke fluent Japanese, was back in the States because of the war and was a minister of Calvary Presbyterian Church in Stockton. According to Mr. Yoshikawa, a long-time member of the church, this minister helped the Japanese people when they were evacuated.

Q. How were the conditions in the Manzanar Camp?

A. There was a grammar school up till seventh (7th) graders, and it had some Japanese teachers. The following subjects were taught: hygenics, botany, geometry, arts and crafts such as oil painting, water-color painting, sumi-e, brush painting. There was also an English class as well as Japanese.

The first camp director was Mr. Maiyar and then came Mr. Merrit, who had a very understanding and sympathetic attitude toward us Japanese. In the camp there was a hospital, a canteen, and a

park

park. During the winter time we used oil stoves for heating. Camp roads were asphalt-built. For those who worked in the camp, there were two salary classifications, namely, nineteen dollars (\$19.00) and sixteen dollars (\$16.00) per month. Things we needed were available at the canteen, which sold such items as cloth, woolen yarn, simple dresses for children, shoes, needles, tooth brushes, comb, tooth powder, soft drinks, ice-creams, candies, fish, meats, and so on. A weekly newspaper was published and circulated in the camp.

The Manzanar camp had thirty-six (36) blocks altogether, and each block had one mess hall, one social hall, shower rooms, bathrooms, a laundry room, and a boiler room. Four (4) families were assigned to a barrack. In each block was a block manager, who did the office work in his office with a secretary. Ten (10) blocks constituted one school unit, and each Block No. 7 in all the blocks was set aside for school building purposes. The floor of the barracks was linoleum-done and the roof was made with tar papers.

Thawing-water from the snow ran through the camp as it was located at the foot of the Sierra Nevada mountains. The drinking water was very cold, and the laundry sheets were bleached white. Later in the camp some of us grew vegetables. Green beans, water-melon and so on grew very well, and we occasionally held fairs for that. At such times, white people from the outside used to come and see the fair.

- Q. What kind of things do you remember from the days in the camp?
- A. I still remember that I had such a hard time waiting in line at the mess hall for meals. It was hard especially in cold winter

days and in a stormy weather. Also, it was very inconvenient that the partition between the rooms was only a plate-board, and therefore, the noise was hardly shut off at all. Women in the camp were glad at the fact that they didn't have to cook. Some people got married in the camp, and we held the wedding ceremonies and reception parties at the social hall. Also, there were some people who died in the camp, and the funeral services were held. A cemetery was built later on. People from the churches in Los Angeles pay visits there even today, and a cenotaph has been dedicated there.

Q. What kind of events took place while you were in the camp?

A. There was a group of people who, having been listening to the short-wave broadcast from Japan, believed that Japan would win the war, and another group who believed the American version of the broadcast. Those two groups used to get into fights. Some people didn't like to be drafted and so left the camp for some place else. When the camp was about to be closed down, I left for Idaho to work.

Q. Do you have some memories as well as your opinion about the loyalty oath?

A. When we were pressed to pick one of the two . . . whether each of us was going to pledge loyalty to the U.S. or to Japan . . . those who decided to be loyal to Japan were then sent to Tulelake. At that time a large crowd of people caused a disturbance, and the M.P.'s fired shots to hold it down. One man was killed and two or three people were injured in the incident. The camp director, Mr. Maiyar took the responsibility for it and resigned from his office. Then Mr. Merrit took over the directorship. Being the

parents of American citizens, owning farm in this country, and also having made up our minds to stay in this country permanently, we did not take part in the incident at that time, nor at any other times and left the whole thing to God's care.

Q. How did you feel as a Japanese when you were put in the camp?

A. It was the worst thing that ever happened to us. I trusted everything to God and prayed for an early ending of the war.

Q. What is your opinion about Nisei's participation in the military service at that time?

A. Any Nisei, being a citizen of this country, should be loyal to the U.S., and it is his duty to serve in the U.S. military. It was an admirable deed of the Nisei youths that, out of the right judgement, they joined the 442nd and rescued the U.S. from the difficult situation in the front. It gave all of us Japanese Americans a great honor. At the same time I am glad to see that the doors to their future became wide open because of it. In fact, an avenue to the Senate, to the House, to mayoralty and other political world was also opened, and thus making it possible for us Japanese Americans to make contributions to the total U.S. society.

Q. What kind of hobbies and pastime did you enjoy in the camp?

A. I once won the first prize in tennis and was given a trophy. Some of us from several blocks organized a baseball and a basketball team. Our block won the first-prize trophy in baseball. Also in the camp was an orchestra which held concerts from time to time. We made wooden crafts such as tables, trunks, drawers, and all kinds of decorations and displayed them for sale. Women were

enjoying idebana, paper-flower making, embroidery, origami, sewing, koto, shamisen, biwa-lute, and so on. And for entertainment, we did utai, nagauta, drama plays, and singing popular songs. Movies were also shown.

Q. Did you work in the camp?

A. I was a night-checker. I was in charge of making daily reports as to the number of persons in the block. Also included in the report were information about the sick, and the number of people who went out of the camp each day.

Q. How was your religious life or church life in the camp?

A. My children attended Sunday school for three and a half years without missing even a single Sunday, for which they were given honor prizes of recognition. Our minister was the Rev. Sakai of Los Angeles. I used to go with Mr. Jun'ichi Yasuda, a friend of mine, to church meetings and the Rev. Suzuki's Bible study class. Occasionally I met Rev. Oomi at prayer meetings held at the Tanabe's home who were from Florin. With these people around, I found a sense of stability in my mind.

Q. How did you do with your children's education in the camp?

A. My son finished his sixth (6th) and seventh (7th) grades. He learned music and played the saxophone. My daughter finished her third (3rd) and fourth (4th) grades. She learned to play the piano.

Q. Was there anything meaningful in the camp?

A. I built my health. And also, I had a chance to study a lot of things while I was in there.

Q. Did your faith change in any way during the camp period.

A. In the camp I came in contact with the Christians more often than

before. I attended the Sunday service without fail and left everything to God. I kept my faith in Christ.

Q. When did you leave the camp?

A. At the end of August of 1945. On August 15 the end of the war came, and on that date the Emperor's message was broadcast on the radio. I left the camp after that.

Q. Where did you go first after the camp?

A. I came back to Linden . . . back to my own farm to continue farming.

Q. What kind of job did you do?

A. It was fall when I came home, and I harvested tomatoes.

Q. What were your memories about the days of re-establishing yourself after the camp?

A. Christian and Buddhist churches alike opened their facilities as hostels for returnees until they found a house to live in. People slept and did their cooking at those churches. Those single people with no place to go back to, lived there for two, three years in total and went to work from there at the same time.

Q. Did white churches help you then?

A. Churches among themselves helped each other, but as an individual, I don't know of any help from them.

Q. How did Japanese churches reconstruct themselves after the war?

A. In the case of our church here, we sold the one on Lafayette -- it had been there since before the war -- and bought a new one on Monroe Street, the present location. Elder Mr. Kaneda was in charge of the hostel, and Elders Mr. Ishimaru and Mr. Inouye and Mr. Yoshikawa, Mr. Ohashi and others were helping him. I believe Rev. Kodaira was the first pastor at our church after the war.

The next was Rev. Hata, who visited us at 4 Bacon Street where we used to live and encouraged us to come to church. However, I was so tied up with the land bill issue that I could not do so.

Then, Rev. Wise came to serve at our church for a year or so. About this time I began to go to church every now and then. Mrs. Tabuchi, Mr. Agari, Mr. Kunimori were active members of our church then. In September, 1953 when we had Rev. Koga as our new pastor, my wife and I decided to receive baptism, the first such members by Rev. Koga. We then encouraged my brother and his wife to also receive baptism and they did so. One year after that Elder Mr. Kaneda passed away, and Mr. Kunimori officially transferred his membership to our church from his old one in Alameda and was elected Elder. He helped the church become more and more active. I was a deacon.

Mr. Kunimori took all the responsibility for making arrangements for Sunday services, prayer meetings and the Sunday school. Before our church lay a bright, promising future, and under his guidance we participated in the Northern California Christian Church Federation, San Joaquin Valley Bukai, the 85th celebration of mission work, and so on, and strengthened our faith. Everybody worked very busily in service to the church. As the time went by, more and more people were baptized. Gradually the number of pupils in the Sunday school increased, too. Mrs. Tabuchi was elected Elder.

In 1961 Rev. Koga moved to Watsonville, and we became a no-pastor church for two years. In the meantime, Mr. Yoshikawa became Elder. Then, we invited from San Francisco Rev. Ebery as our new pastor, and at that time the minister's house was newly

built. Mr. Agari became an Elder, and he used to read the Bible at Sunday services. From then he began to read the Bible in Japanese for the Issei members. On January 5, Elder Mr. Ishimaru passed away and in August Elder Mr. Agari. In the spring of next year, Mr. Sudo passed away and in May Mr. Ohashi. Losing all those able leaders one after another was certainly a great loss to our church. Rev. Ebery moved to Redwood City. In September we welcomed Rev. Sato to our church. Mrs. Masako Agari became an Elder. With the coming of Rev. Sato, both Mr. Yoshikawa and I read the Japanese Bible and offered prayers in Japanese as well at the Sunday worship service.

In the spring of 1965 Elder Mr. Kunitomori retired from his church activities and went back to Japan. After that Mr. Tabuchi became an Elder. In September that year, the construction of our church education building began. When it was completed in the spring of 1967, we held a dedication ceremony of the building and also the 50th anniversary celebration of our church at the same time. In the next year, 1968, Rev. Sato moved to Los Angeles. From that time on till September of 1969, a total of twenty (20) months, our church again did not have a pastor. The Issei and Nisei elders along with Elder Mr. Yoshikawa and myself, also an elder then, observed worship services -- Bible reading, prayers, and so on -- and kept open the communication with other churches. We also took care of the remaining business matters in regards to the education building.

In the fall of 1969 our church welcomed the present pastor, Rev. Masada, under whose guidance Nisei, Sansei and all the rest of the members are now enjoying the prosperous time of our church

led by his love and are endeavoring to be of service to the Kingdom. It has been a grateful time for each and everyone of us members.

Q. How were the attitudes of white people toward you after the war?

A. Some people in town look back at me occasionally. In rural communities such as where I lived, however, nothing was unusual. The neighbor to whom I leased my farm came to meet us at the station when we came back from the camp. Zakaman-farm of Mander-ville Island welcomingly hired a lot of Japanese workers. Once I took a mechanic friend of mine to a gas station, and its owner told us that he could not sell us any gas because of the rationing regulations, but we could go to his storage tank in the island for all we needed. Also, Golden Racy of Bacon Island invited me to work on the farm there.

Q. What is your general philosophy for your children's education?

A. If they are smart and clearheaded, I would like to see them go to a university and possibly to a higher-institution. If they are average, they can join the world after college or so and try to make their living on their own.

Q. How did you find a house to live in? Did anybody help you find a job?

A. There was a house on my farm already. Golden Racy of Bacon Island invited me to work on the farm there and which I did for two years.

Q. What was the most difficult experience you had after the camp?

A. As for farming, it was when my farm became one of the court cases under the alien land law of the State of California. My brother's

boy and a native Hawaiian whom I helped get the U.S. citizenship were part-owners of the eighty (80)-acre land in Linden. I was growing fruit there. It was this land that came under the attack of the alien land law. In 1947 and 1948 in an effort to reform this law we filed in the state court a total of twenty-five (25) law suits that had to do with discrimination cases in northern California. We lost the case on the state level. Then we appealed to the supreme court in Washington. At that time we entered, as a test case, the one with Mr. Fujii of Los Angeles. His case had to do with the land that he bought in the name of his baby boy.

We had in Washington Mr. Mike Masaoka and Achison, a white attorney, who fought the case for us free of charge with all their might. In San Francisco were Mr. Joe Masaoka and two white lawyers, namely, Mr. Pacell and Mr. Wells, as our defense attorneys. We elected (19) Nisei board members as well as seventeen (17) Issei advisors from different parts of California. The elected officers were: William Enomo for president and chairman, I. Motoki for official reporter, and an Issei director from the advisors.

The task of the Issei advisors was to visit our fellow farmers in the respective areas to explain the cause and our action and also to collect donation money from them. For a period of two years, while this was being fought, I took an eight o'clock (8:00) bus to San Francisco for the meetings once a month or so with my lunch in my hand. And I used to come home around nine (9) or ten o'clock (10:00) at night, and after that I had my supper. In 1948 we won the court case, and the land law problem was solved in our favor. Taking advantage of this chance, we then organized a

movement to receive compensation for the loss and damage we suffered at the time of our evacuation. Japanese in California later on received such compensation money, some in large sums, others small.

Also in 1948, we formed the Organization for Citizenship Acquisition (Kika-ken Kakutoku Kisei Domei) to help our young Yobiyose people and the Issei's as well. All the Japanese, young and old, were given equal chance for obtaining citizenship status, and we studied the necessary subjects for it at naturalization schools. Examinations were given at the court houses in Sacramento, San Francisco, Stockton and other cities. Those who passed the examinations became U.S. citizens at an oath-taking ceremony where they pledged their loyalty to the U.S. under the Stars and Stripes. Also at that time, JACL was formed for the future of the Nisei's and followed the election of officers of the League according to the region.

Q. As a Christian, what is your hope for the future?

A. As taught in the Second Letter to Timothy, Chapter 3, Verses 15 and 16, " . . . ever since you were a child, you have known the holy scriptures, which are able to give you the wisdom that leads to salvation through faith in Christ Jesus," I would like to see the Sunday school become more active and popular so that it can lead the teenagers of today to overcome the evil temptations. If those who are already saved start inviting their friends and their parents to church, a chance will be given to them so that the whole family may partake in the salvation of Jesus Christ. I would like to see young people learning about the faith, love, joy, and the Bible in warm fellowship with one another so that they will

live a life in accordance with God's will and will not lose themselves even at the time of adversity and will be able to pray to God in trust.

In my morning and evening prayers I remember that we Issei's and Nisei's as well will learn the Bible, pray the prayers always, understand the will of God, ask for the guidance of the Holy Spirit, and finally, under the direction of our minister we will be able to share the joy of salvation with one another and with the generations to come.